DEATHS SERMON

Vnto the Liuing.

DELIVERED AT

The Funerals of the Religious Ladie PHILIPPE, *late Wife vnto the* Right Worshipfull S^r. ANTHONIE ROVS of *Halton* in *Cornwall* Knight.

BY

Charles Fitz-Geffry.

Hieronym. ad Heliodor. Epitaph. Nepotian.

Aliud est conari, aliud agere; aliud viuere moriturum, aliud mori victurum; ille moriturus est ex gloriâ, iste moritur semper ad gloriam. Debemus igitur & nos animo præmeditari, quod aliquando futuri sumus, & quod velimus, nolimus, abesse longius non potest.

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BRITISH MUSEUM

TO MY MOST HONOVRED FRIEND, IOHN PYM *ESQVIRE:*

Grace, Mercy and Peace.

SIR,

I Preſent you here with that whereat you could not bee preſent, your deareſt Mothers Funerall. A labour which I could willingly haue ſpared, if God had beene ſo pleaſed. But ſeeing the great Diſpoſer hath

otherwise decreed, I gladly publish what I sorrowfully preached. Neyther will I vse that triuiall Apologie for this Publication, The importunitie of Friends. *I confesse mine Ambition to diuulge my obseruance of that House to which I owe my best endeuours, that the World may see that my worthy Patron hath conferred his free fauours on him who is therefore not altogether vnworthy, because not vnthankfull. What his religious eare receiued with some comfort, I here offer to your iudicious eye; that as you are interessed in the same sorrowes, so you may bee partaker of the same Comforts. Poore, I confesse, are these of mine to those rich ones which the rare Gifts of Nature and Grace affoord to your selfe; yet herein I would haue you symbolize with the Great Ones of this World,* * *Who although they possesse whole Cities and Kingdomes, will yet accept an offer of a few Acres.*

You may well take vp the complaint of the Patheticall Prophet, I am the man that haue seene affliction; *A great affliction first in being depriued of a most louing, holy, helpfull Wife; whose Learning rare in that sexe,*

* Quamuis possideant vrbes & regna Tyranni, Iugera pauca tamen, si dabis, accipient. *Pamphil. Saxus.*

Lament. 3.1.

Whose Vertues rarer in this Age, whose Religion, the rarest ornament of all the rest, could not chuse but leuell the sorrow of losing her with the former comfort of enioying her. This Crosse is now seconded with the losse of a deare Mother, and such a Mother as was worthy that Sonne, who was worthy such a Wife. With the Prophets complaint, I doubt not but you also take vp his Comfort, It is good for a man that he beare the yoke in his youth. *And as Saint* Hierome *saith, that the zealous** Saluina *did by her deare* Nebridius, *whom shee lost in her youth, so I hope you doe by your deare* Saluina *and deare Mother, turne the greatnesse of Orbitie into a greater occasion of Pietie, so grieuing for their absence from you, as reioycing that they are present with Christ.*

Lament. 3. 27.

* Orbitatis magnitudo religionis occasio fuit; *Nebridium* suum sic quærit absentem vt in Christo præsentem nouerit. *Hieron.* ad *Saluin.* tom. 1.

I haue fairely gained by this Publication, if hereby you take notice of my thankefulnesse to your selfe, the world of my seruiceablenesse to my Patron. If God shall conferre a farther blessing (as commonly hee doth in all good attempts) that as some receiued comfort in hearing, so many may bee edified by reading these my weake Endeauours:

this

this I shall esteeme my happinesse. In this hope, bequeathing the successe to him who is able to doe aboue all that wee can doe or thinke, your selfe to his chiefest blessing, my best affections to your worthy selfe, remaineth

Yours in all Christian
loue and duty,

CHARLES FITZ-GEFFRY.

DEATH'S SERMON VNTO THE LIVING.

ECCLES. 7. 2.

For that is the end of all men, and the liuing will lay it to his heart.

TO obtrude fitter Titles on the Books of holy Writ then the most holy Author himselfe hath giuen them, were intollerable presumption. Yet by way of allusion, as the former Booke of *Salomon* is called his *Prouerbs*, so this of *Ecclesiastes* may be called his *Paradoxes*. For a Diuinitie hath her Paradoxes as well as Philoso-

a *Gatak.* True contentment.

phie, ſtrange and improbable poſitions; ſtrange in the opinion of the World, but moſt true in the Iudgement of God who is Truth it ſelfe.

The very Text to this diuine Sermon or Booke of the *Preacher* is a Paradox to the World, namely, that all the Worlds felicitie is meere vanitie, and that true felicitie is that which the World eſteemeth vanitie.

Two of *Salomons* Paradoxes you haue in the firſt Verſe of this Chapter, and a third in this ſecond Verſe; The firſt is concerning Reputation; the ſecond concerning Death; the third concerning Mirth and Mourning. Concerning Reputation, he preferreth true Credit before Pleaſure or Profit, ſaying, A good name is better then a precious Oyntment, thereby vnderſtanding whatſoeuer among men is moſt deſireable. This is a Paradox to the Worldling, who careth not what men do thinke or ſay of him, ſo long as he may wallow in his wealth: like that ſordid *Athenian* who ſaid, [b] *The people hiſſe at mee abroad, but I applaud my ſelfe at home, when I behold my Bagges in my Cheſt.* [c] What careth ſuch a one, though his Credit and Conſcience both be crackt, ſo long as his Coyne is currant?

Concerning Death, *Salomon* preferreth it before Birth, and conſequently before Life it ſelfe, ſaying, The Day of Death is better then the Day of our Birth; telling vs therein, that [d] *the manner of our Death more neerly concerneth vs, then the matter of our Birth*, becauſe *our* [e] *Eternitie dependeth on the*

mo-

b *Populus me ſibilat, at mihi plaudo. Ipſe domi quoties nummos contemplor in arca.* Hor. Satyr. 1. lib. 1.

c *---Quid enim ſaluis infamia nummis?*

d *Gataker.* Serm. on *Eccles.* 7. 1.

e *Ex hoc momento pendet teternitas.*

moment of our Mortalitie. But this is a ſtranger Paradox then the former; for men care not what becomes of them after this life, ſo they may liue in iollitie in this life: therefore they celebrate the day of their Birth, but cannot endure to heare of the day of their Death.

O mors quàm amara eſt memoria tua, &c.

Concerning Mirth and Mourning, *Salomon* preferreth the later before the former, ſaying; *It is better to goe to the houſe of mourning, then to the houſe of feaſting.* But this to the Epicure is a ſtrange Paradox, who repoſeth his chiefe felicitie in feaſting and in reuelling, but cannot endure the ſound of ſorrow or any ſhew of mourning. Therefore this Aſſertion is ſtrengthened by an euident Reaſon, which ſheweth why it is better to enter into the houſe of mourning, &c. *Becauſe this is the end of all men, and the liuing will lay it to his heart.* In places of mirth & iollitie their is no remembrance of Mortalitie, but in houſes of mourning wee behold our owne fraile condition, and by the end of others, we learne how to prepare for our owne. So the whole Verſe may be called, *Death's Sermon vnto the Liuing*; and it conſiſteth of three parts, whereof the former contayneth the Doctrine:

It is better to goe into the houſe of mourning, then into the houſe of feaſting.

The ſecond part is the proofe of the Doctrine by a Reaſon,

For that is the end of all men.

The third ſheweth the vſe and Application,

And the liuing will lay it to his heart.

I leaue the former part to your godly Meditations in priuate, finding the whole Verſe too large to bee confined within the limits of one houre. The two latter parts are my Text, whereof, the one preacheth vnto vs our mortall condition, for *That* (namely Death) *is the end of all*; the other teacheth vs to take it ſeriouſly into our conſideration; *For the liuing will lay it to his heart*. The one ſheweth vs what wee muſt doe of neceſſitie, come to an end at laſt by Death, *For that is the end of all men*; the other what wee ought to doe by dutie, namely, meditate on our end afore-hand: *The liuing will lay it to his heart*. Shortly, the firſt ſheweth vs that we muſt end our life, *For that is the end of all men*; the latter telleth vs how we may amend our life, By *laying the ſame while we are yet liuing to our heart*.

The firſt part (as you haue heard) is a reaſon of the premiſed Doctrine, wherein the houſe of mourning is preferred before the houſe of mirth; and this reaſon offereth vnto our due conſideration this Doctrine,

1. *Doctrine.* Death is the end of all men in this World.

There is no life ſo long, but at laſt it endeth in Death. For that (ſaith *Salomon*) is the end of all men. A Doctrine needing no great proofe, becauſe generally confeſſed, but not ſo ſeriouſly conſidered as it ſhould bee; for if it were, wee ſhould find it to be,

This Doctrine is.

1. *Venerable for Antiquitie.*
2. *Generall for extent or vniuerſalitie.*
3. *Demonſtrable for euidence and certaintie.*

4. *Pro-*

4. *Profitable for vſe and inſtruction.*

First, this Doctrine, that Death is the end of all men, is venerable for antiquitie; The first Doctrine that was preached to man after his fall; *Becauſe thou haſt eaten of the fruit forbidden, Duſt thou art, and to duſt thou ſhalt returne.* It was menaced before the Fall, that if they did eate they ſhould certainly dye for it, *In the day that thou eateſt thereof thou ſhalt dye the Death.* So ancient therefore as ſinne is, ſo ancient is Death; the Mother and the Daughter, as old the one as the other, begotten and borne both together. For though *Adam* actually died not the ſame day that hee ſinned, but lingred out almoſt a thouſand yeeres, [f] yet he began to die the ſame day, yea, the ſame inſtant that hee ſinned, becauſe then hee became mortall and ſubiect to Death; yea, then actually the Seriants of Death, Sorrow, Labour, Hunger, ſeized on him, yea, Death it ſelfe entred into his ſoule, the very inſtant of his tranſgreſſion. So the Doctrine of Dying is for Antiquitie very venerable.

1. Venerable for Antiquitie. *Gen.3.19.*

Gen.2.17.

Gen.5.

f D. *Willet* on *Gen.c.2.queſt.29*

Likewiſe for extent it is very large, being generall and vniuerſall. Death is the end (not of ſome, but) of All, and (not of all other inferiour breathing Creatures only, but) of all men. *For that is the end of all men*, ſaith *Salomon*. All that haue breath muſt loſe it, all that haue life (in this World) muſt leaue it; whether a vegetatiue life, as Herbs, Plants, Trees; or a ſenſitiue life, as Beaſts, Birds, Fiſhes; Death is the end of all. But though it be the end of baſer Creatures who receiued life

2. Generall for extent.

for

for man, and for him are to loſe it, yet peraduenture it is not the end of man himſelfe, the nobleſt Creature, the Epitome of Heauen, the chiefe fauorite of the Heauenly King, the King of Creatures, and Character of the Creator; yea, euen of him alſo. Death is the end of all, euen of *Man*, the nobleſt of all.

But though of men, that is, of ſome ſort of men, yet not of all men. Perhaps not of rich men, their Gold may gard them: not of Wiſemen, their Wit may ward them; not of Learned men, their Knowledge may keepe them; not of Noblemen, their Armes may exempt them; not of the beautifull and amiable, their pure Complexion may preſerue them; at leaſt, not of Kings, Emperours; Monarchs; their ſtrong Guard, their Armies Royall, their Crownes, their Diademes may deliuer them. No ſuch matter; they are all alike ſubiect to Death.

Pſal.49.10. *We ſee that Wiſemen dye as well as Fooles*, ſaith *Dauid*: Rich men dye as well as Poore, Noblemen dye as well as Vulgar, ſtrong men dye as well as weake, briefly Kings dye as well as Subiects; *For*

Iob 30.23. *that is the end of all men.* Therefore *Iob* ſaith, *I know that thou wilt bring me to Death, and to the House appointed for All the Liuing.* Therefore the Widdow of *Tekoa* ſaid to *Dauid* the King, being

2.Sam.14.14. bold herein to match her ſelfe with him, *We muſt needs dye*, (you as well as I) *neyther doth God reſpect any perſon*; he exempteth none out of this generall cenſure. The Statute of dying hath no exception; therefore the Apoſtle ſaith, *Statutum eſt*, *It is*

Heb.9.27.

de-

decreed, that (not ſome, but) *All ſhall once die, and then commeth the Iudgement.* Therefore *Dauid* calleth Death, *the way of all the Earth.* And *Ioſhua*, *the way of all the World*, yea, God himſelfe calleth it, *the end of all fleſh.* Therefore if Kings, or Nobles, or Wiſemen, &c. be Men, or fleſh, or Earth, dy they muſt, *For that is the end of all men.* But men may be Kings, Nobles, Wiſe, &c. yet wicked; and then no maruell, though Death doe claime his due. But what ſay you to the godly, to the righteous, to the regenerate, who beſides their firſt Birth, haue a new Birth, are theſe alſo ſubiect vnto Death? Doubtleſſe *Salomons* ſaying, that *Death is the end of all men*, includeth alſo the moſt godly, for they alſo are men. Therefore the Prophet *Iſay* ſaith, that *the righteous doth periſh, though no man regards it, and the mercifull man is taken away* (by Death) *though none doe lay it to heart.* § *Pale Death, who* (as the Heathen ſaith) *knocketh with the ſame foote at the Pallaces of Princes, as well as at the Cottages of Peaſants*, doth with the ſame rough hand ſeize on the ſanctified Chriſtian as well as on the prophane Infidel. And as in the ſacking of *Sodome Cadorlaomer* and his Confederates, carryed away righteous *Lot*, as well as the reprobate Sodomites, ſo in this generall hauocke, the moſt righteous are ſurprized by Death as well as the moſt wicked. There is indeed great difference betweene the Death of the godly and of the wicked, in regard of the manner of Death, and in regard of the ſequell or that which followes after Death; but vpon the mat-

1. *King.* 2. 2. *Ioſ.* 23. 14.

Gen. 6. 13.

Eſay 57. 1.

g *Pall da mors æquo pulſat pede pauperum tabernas Regumq; turres---*
Horat. od. 4. *lib.* 1.
---Cadit & Penthens iuſtiſsimus vnus
Qui fait in teucris, & ſeruantiſsimus æqui
Virg. AEneid. l. 2.

matter the ſame Death is common to them both, *For that is the end of all men.*

Wee haue knowne ſome who haue liued well, many who haue liued long, but none who haue liued ſtill; For *what man liueth* (ſaith *Dauid*) *and ſhall not ſee Death?* No, [h] not the Sonne of God himſelfe, but when hee became the Sonne of *Dauid*, and ſo the Sonne of Man, became vnder the condition of *Dauid* and of all Mankind, he dyed; *for that is the end of all men.*

As God hath ſet the Sea his Bankes, ſo hath hee ſet mans life his bounds, thus farre ſhalt thou go & no farther, thus long ſhalt thou liue and no longer. The longeſt day hath his night, the longeſt way hath his end, the longeſt Tragedie hath a Cataſtrophe, the longeſt Oration hath his Epilogue or Concluſion, the longeſt Life ends in Death; *For that is the end of all men.* Man, is as it were a Booke; his Birth is the Title-page, his Baptiſme, the Epiſtle Dedicatorie; his grones and crying, the Epiſtle to the Reader, his [i] Infancie and Child-hood is the Argument or Contents of the whole inſuing Treatiſe; his life and actions are the Subiect; his ſinnes and errours are the Faults eſcaped; his Repentance is the correction. Now there are ſome large Volumes *In Folio*, ſome little ones *In Sixteenes*; ſome are fairer bound, ſome plainer; ſome in ſtrong Velame, ſome in thin Paper; ſome whoſe Subiect is Piety and Godlineſſe, ſome (and too many ſuch) Pamphlets of Wantonneſſe and Folly; but in the laſt Page of euerie one, there ſtands a word, which

is

Pſal. 89. 48.

h *Talis eſt iſta vita mortalium, vt nec ipſe Dominus aliter ab illâ exiret niſi per mortem. Auguſt. de Ciuit Dei lib. 17. cap. 18.*

i —*Totius præludium Inſtantiis cui primus eſt vitæ leſor. Heinſius in Syl.*

is *Finis*, and this is the laſt word in euery Booke. Such is the life of man, ſome longer, ſome ſhorter, ſome ſtronger, ſome weaker, ſome fairer, ſome courſer, ſome holy, ſome prophane; but Death comes in like *Finis* at the laſt, to cloſe vp the whole; *For that is the end of all men.* Thus you ſee the Doctrine, is for extent vniuerſall.

3. Demonſtrable for euidence.

So it is for euidence and proofe moſt demonſtrable. If Scripture had beene ſilent herein, Heauen, Earth, Seas, Deepes, Liuing, Dead, would haue preached and confirmed this Doctrine vnto vs, that Death is the end of all men. Looke we vp aboue vs, there we ſee the Sunne ouer vs daily riſing and ſetting, the Moone monethly waxing and wayning, the Starres now ſhining and on a ſudden ſhutting. What doth this but tell vs, that we who now riſe muſt ſet, who now waxe muſt wane, who now ſhine muſt ſhortly ſhut and fall? *For that is the end of all men.*

Looke we round about vs. In our Gardens, we ſee the flowers now flouriſhing, anon withered; in our Orchards, the Trees now greene and white, anon depriued both of blouth and leafe; in our Fields the Corne now growing, ſhortly ripe for the Sickle; in our Medowes, the graſſe now ſtanding, anon mowed downe with the Sithe. Doth not all this teach vs that we who now grow and are greene, muſt wither; who now flouriſh, muſt periſh; who now ſtand and liue, muſt be reaped downe by Death? *For that is the end of all men.*

Looke we on the Sea that incircleth the Earth,

we see it now filling the bankes by flowing, and anonne discouering the channels by ebbing. What doth this but teach vs, that our life, which is not at a full tyde, must shortly be at a low ebbe? Wee must be emptied by Death; *For that is the end of all men.*

Consider we the things that are about vs. The Apparell on our backes, made of the Wooll of Beasts that are dead: The Silke we are, we wrought by Wormes who dyed in the worke; the Gloues on our hands, the Shooes on our feet, the skinnes of Sheep or Neat, who lost their liues to couer our nakednesse. The meate on our Tables, the members of Creatures that haue dyed to maintaine our liues; [k] *We cannot liue but by the death of many others.* Doth not all this teach vs, that these our bodies, which are for a time kept aliue by the Death of other Creatures, must at last yeeld to Death, as they haue done for vs? *For that is the end of all men.*

k *Vita nostra sine multorum mortibus constare non potest.*

Consider we our bodies themselues, and the seuerall parts thereof. Our eyes euery night dying in sleepe doe shew vs, that we at last must sleepe in Death. The haire of our heads, the nailes on our fingers, calling so often for polling and paring, tell vs that the whole body must shortly be shaued by Death. Our stomacke still disgesting our meat, and crauing for more, sheweth vs the insatiable manner of the Graue, that hauing eaten and disgested our Ancestors, gapeth for vs; and when it hath deuoured vs, will hunger also for our Successours.

The

The Wormes take poſſeſſion of vs, almoſt aſſoone as we doe of life, and haue beſpoken vs euen in our Cradles, for their fellowes that awaite vs in the Earth. Thus haue we Death alreadie in vs and on vs. We weare it in our faces by wrinckles, wee beare it in our browes, whoſe furrowes are the Emblems of the Graue: We put it on our backs in our clothes, and are clad in Death from top to toe; we cramme it into our mouthes with our meate, wee haue it in our bones, we carrie the hanſell of it in our bowels. Shew me where Death is not? *For that is the end of all men.* *Vbi mors non eſt?*

Paſſe we from the Liuing to the Dead, they are ſo many Demonſtrations to vs, that we muſt paſſe from Life to Death. This very place where wee are now aſſembled, the occaſion of this great Aſſembly in this place, all that wee doe heere, now heare and behold, are ſo many Demonſtrations of this Doctrine. We come hither to performe the laſt office vnto the Dead, we come ouer the graues of the Dead, wee cannot bring the Dead to her ſleeping place, but wee muſt walke ouer the beds and heads of thoſe that are aſleepe; in making the Graue, wee diſcouer the bones of ſome that haue layen already in the ſame bed. Doth not euery particular tell vs, that as we now performe this laſt function of Charity to this worthy Lady, ſo it wil not bee long ere our Friends muſt meete heere or elſe-where, to requite our kindneſſe by doing the like for vs? *For that is the end of all men.*

Shortly, he who firſt wrote this Text; ſundrie

that haue learnedly written vpon this Text, many that haue tranſlated it, I who now preach to you vpon it, you that heare this Text, and all that eyther haue or haue not heard of it, eyther haue or ſhall ſet forth to the World an actuall Commentary vpon this Text, muſt paſſe by Death; *For that is the end of all men.* Thus you ſee the Doctrine is for euidence moſt remonſtrable.

4. Profitable for inſtruction.

Laſtly, it will be for vſe and inſtruction no leſſe profitable, if wee be carefull to improue it by due application, as the Preacher here teacheth vs, in the laſt words and parts of my Text.

And the liuing will lay it to his heart.

2. *Part.*

BY *the liuing*, vnderſtand thoſe who yet lead or draw on a dying life, a life Naturall; but chiefly thoſe who in the ſame doe leade a new life by grace, a life ſpirituall: Theſe will ſurely lay it to their heart: that is, they will be carefull to apply it to themſelues, that they may learne thereby to guide their life, and to prouide for Death. The liuing who leade a naturall life ought to doe ſo, the liuing who leade a ſpirituall life will doe ſo: Thus by another Doctrine we are taught how to make right vſe of the former; for

2. *Doctrine.* Others Death muſt teach vs how to liue.

The death of others ſhould bee a Document vnto vs.

It is the dutie of the liuing to thriue and profit by the Example of the dead or dying, and by the Death of others to learne how to entertayne their owne.

Death

Death which is esteemed so hatefull, so hurtful, duly considered is profitable to the dead and to the liuing. How beneficiall it is or may bee to the dead, *Salomon* hath shewed before, when he preferred the day of Death before the day of Birth: how profitable it is or ought to bee to the liuing, he sheweth here in that he saith, *The liuing will lay it to his heart.*

Dauid prayed God to teach him to number his dayes, that he might apply his heart to Wisdome. When we see the glasse of another (peraduenture younger, stronger then our selues) runne out before vs, how can we choose but looke home to the speedie running of our owne? and laying the same vnto heart, we will apply our heart to wisdome. It is an high point of Wisdome to make anothers death profitable to our life. God doth often cause others to act this part before vs, that we may practise afore-hand, and learne how to act it well our selues when it comes about to our turne. It was a conceit of the rich Glutton in Hell, that one comming from the dead could doe much to draw the liuing to Repentance. Surely one comming from the dead will scarcely preuayle so much with the liuing, as one that is going to the dead. The sight and due consideration of one who is dead or dying, will doe much with the liuing, if they be carefull *to lay it to their heart.*

Psal. 90. 12.

Segnius irritant animos demissa per aures, Quàm quæ sunt oculis subiecta — Horat.

Many Sermons preached to the Eare by the liuing, of the breuitie and vncertainty of life, of the Meditation of Death, &c. will hardly make so deep

deep impreſſion in the liuing, as one Sermon preached to their eyes by one that is dead or lyes a dying. Wherefore as *Alphonſus* of *Aragon* ſometimes ſaid of Counſellors, that the *Dead were the beſt Counſellors*, (meaning Bookes;) ſo we may ſay (in this regard) *the Dead are the beſt Preachers*, for what wee preach to your eares, they preſſe it to your hearts; *The liuing will lay it to his heart.*

Panormit. de dict. & fact. Alphonſ. l. 3. c. 1.

The right manner of applying the Death of others to our ſelues.

Now that we may thriue indeed by the Death of others, we muſt be carefull of the right manner of applying it; which we may (without violence) gather out of the Text it ſelfe. For herein wee are taught to apply it,

1. *Diſcreetly and rightly.*
2. *Seriouſly and ſoundly.*
3. *Seaſonably and timely.*

I. Diſcreetly, that is, not to others, but to our ſelues.

Firſt we muſt apply it diſcreetly and aright. We muſt not poſt it ouer vnto others, but lay it home to our ſelues. *The liuing* (ſaith *Salomon*) *will lay it to his heart*, doubtleſſe to his owne heart: what he ſeeth in others, he will apply to himſelfe; what he cannot deny in the generall, he will acknowledge in his owne particular. But who (almoſt) doth ſo among vs? We apply it, but not to our ſelues: we lay it home indeed, but not to our owne heart. As we doe by Gods other Iudgements, ſo we doe by Death: As we doe by the Sermons of the liuing, ſo wee doe by the Sermons of the dead or dying, we apply the chiefeſt points of them to any other rather then to our ſelues. *Oh let ſuch an one looke to himſelfe! hee is no long-liu'd man: Death is in*

his face: I see by his looke he is gone alreadie! As if our eyes were lent vs to see for all others, and to be blind for our selues. Miserable Man! that canst see Death in anothers mans brow, and canst not feele it in thine owne bowels! Another brags of his life, and saith, *I hope to see such a one buried, and greene grasse growing ouer his head:* neuer considering how soone the cold clay may become a night-cap for his owne.

Two Phrases or Prouerbs I haue obserued in common speech, which doe palpably discouer our errour herein. When we affirme any thing to bee very certaine, we vse to say, *As sure as Death*: Againe, speaking of our selues, and a matter that we little dreamt of, we vse to say, *I thought no more on it, then on the houre of my Death.* Can there be any thing more apparent to shew that wee can see and beleeue Death in any saue in our selues? Wee can declaime of Mortalitie, and of Deaths certaintie, and liues vncertaintie in generall; but when wee come to our own particular, we promise our selues an immortality in Nature, and cannot for our liues frame this conclusion to our selues out of the premises, though it be neuer so easie and plaine. All men are mortall, I am a man, therefore I am mortall: All must dye, therefore I must dye shortly, I may dye suddenly, this may bee my last thought, my last word, my last act; for he who must dye at one time may die at any time. This is to profit by the death of others, to lay it home to our selues, & not post it ouer vnto others; & what we acknowledge

ledge in generall, to expect and prepare for, in our owne particular. For *the liuing must lay it to his heart*, to his owne heart.

2. Seriously.

Secondly, we must apply it seriously and soundly. So much is intimated in that it is said, *The liuing will lay it to his heart*. Wee must not lay it to our *Eyes* to gaze on it, nor to our *Eares* to heare of it, nor to our *Tongues* to talke and dicourse of it onely, but we must apply it to our *Hearts*, ruminate it in our mindes, riuet it in our remembrances, ponder vpon it in our daily Meditations. And what must we lay to our hearts. What? The sorrow for our deceased friend, or rather for the Money, or meanes, or profit that we haue lost by his decease? Indeed, The liuing doe vse to lay this to the heart, the losse of some liuing or liue-lood which they inioyed by the life of their friends: But that is not it which they must lay to their heart, but the consideration of Death, the vanitie and vncertaintie of life, and the meditation of their owne mortalitie. But doth the tenth man so among vs? Some apply it indeed, but not to themselues. Some lay it to themselues, but not to their hearts. *The Iust* or *Righteous doth perish* (saith the Prophet) *and no man layeth it to heart*. Iust and vniust, righteous and reprobate, neighbour and stranger, elder and younger dye before vs, in our presence, but where is hee that layeth it to his heart? [1] We are indeed for the present somewhat affected with the Death of our friends, but immediately wee forget it, wee returne to our wonted courses,

—Maiore domus gemitu, maiore tumultu Planguntur nummi quam funera -&c. Iuuenal.

[1] *Inter populum frequente strage morientem, nemo considerat se esse mortalem. Cyprian ad Demetrian.*

we

we lay it to our *Eyes*, we doe not lay it to our *hearts*.

We come indeed to the houſe of mourning, and there we ſee the Husband mourning for the Wife, or the Wife for the Husband; the Parents for their Child, or the Children for their Parents; the Brothers for their Sifters, or the Sifters for their Brother; peraduenture we beare a part with them in their mourning, and impart vnto them ſuch poore comforts as we are able, telling them that weeping is in vaine, there is no remedie, and ſuch like Countrey-comforts. We attend the dead vnto the Temple, peraduenture in clothes of mourning, there we ſee nothing but ſignes of mourning: and heare a Sermon of mourning, but aſſooneas the Funerall is ended, we returne vnto the houſe of mourning, and turne it into a houſe of feaſting (ſo confounding the places diſtinguiſhed by *Salomon*) and this hinders *the liuing from laying it to his heart*.

We wayt ſometimes about the Bed of our dying friend: there wee ſee a ſpectacle that a man would think ſhould neuer out of our inward eyes: heare grones, whoſe Eccho ſhould neuer out of our eares: we cloſe vp the eyes we couer the face of the dead: ſome prepare the bodie for the ſhroud, others the ſhroud for the bodie: ſome gather Flowers, ſome ring the Knell, ſome digge the graue, and talke of life euen in the doore of Death; For who *layeth theſe things to his heart?* Here is laying of them to the *Eyes*, to the *Eares*, to the

Hands, &c. but where is the laying of them to the *Heart?* Doe they who close the eyes, and couer the face of the Dead, consider that their eyes must be so closed, their faces thus couered? Or they who shroud the Coarse, remember that they themselues shortly must be so shrowded? Or they who ring the Knell, consider that shortly the Bels must goe to the same tune for them? Or they that make the Graue, euen while they are in it, remember that shortly they must inhabit such a narrow house as now they are building? Peraduenture they doe a little, but it makes no deepe impression in them. These things affect vs for the most part, no otherwise then the Stocke did the Frogs (in the Fable) which *Iupiter* cast downe among them for a King. The first fall thereof, and the dashing of the water with the fall affrighted them, and made them runne into their holes; but seeing no farther harme to insue, they came forth, tooke courage, leapt on it, and made themselues sport with that which first was their feare. Till at length *Iupiter* sent a Storck among them, and he deuoured them. Thus we make the Death of others but a Stocke that somewhat at first affecteth vs; but wee soone forget it, vntill the Storck come, and we our selues become a prey to Death: All this is because wee doe not apply it seriously, we doe *not lay it to our heart.*

3. Seasonably.

Thirdly, this must be done timely and in due season. *The liuing* (saith *Salomon*) *will lay it to his heart, the liuing*, not the dying; not the sick, weak,

and

and feeble, but *the liuing*. Wee muſt thinke on Death while wee haue yet ſome faire probabilitie to liue: this is beſt done, while wee are young and ſtrong: They who are decrepit for age, who grone vnder the heauie burthen of foureſcore yeares and aboue, *in whom olde age it ſelfe is periſhed* (as *Iob* ſpeaketh) whoſe moyſture is dryed vp, *Who* (with *Barzillai*) *are vnfit for the Court, becauſe they cannot taſte their meate, nor heare the ſound of melodie*; who take no pleaſure in the pleaſures of life, whoſe breath doth them now no ſeruice but to ſigh, call you me ſuch liuing? Rather (as *Bias* ſaid of Mariners) they are to bee numbred neyther among the liuing nor among the dead, yea, rather among the dead then among the liuing.

Iob 30.?. 2. *Sam.* 19.35.

Wherefore *Salomon*, who in one place of this Sermon bids thee, *Remember thy Creatour in the dayes of thy youth*, In this place biddeth thee remember thy diſſolution (Death) in the dayes of thy life. It is for *the liuing*, rather then for the dying to lay theſe things to their heart. For when ſickneſſe, weakneſſe, Death commeth, they will lay other things to thy heart: The loue of life, the dread of Death, the Conſcience of ſinne, the paine of ſickneſſe, the want of ſleepe, the ach of bones, the departure from friends, the care of Wife and Children, theſe will ſo ſurprize and poſſeſſe thee, that thou ſhalt haue little leaſure or pleaſure to lay better thoughts to thy heart.

Eccles. 12.1.

Wherefore you that are wiſe, lay not the greateſt burthen on the weakeſt beaſt, adiourne not the

longeſt iourney till the ſhorteſt day; take not the laſt and worſt houre for the firſt and hardeſt taske. A whole life, (were it as long as *Methuſelahs*) is ſhort enough to prouide for Death. Wee had need be long a doing that, which if it be not once well done, wee are for euer vtterly vndone. I haue knowne a Weekes prouiſion for one Feaſt, a Moneths preparation for a Wedding, three Moneths deliberation about the driuing of a Bargaine; This is the beſt or worſt Bargaine that euer thou ſhalt make, the beſt or worſt Gueſt that euer thou ſhalt entertaine; thy dying day will bee thy wedding day, and match thee to eternall felicitie or to endleſſe miſerie; and wilt thou make no preparation, no prouiſion for this afore-hand?

Deliberandum eſt diù, &c.

Conſider what others doe, and what thy ſelfe vſeſt to doe in matters of farre leſſe moment and conſequent. A Iudge at the Aſſiſe, a Iuſtice at the Seſſions, wil not giue the charge without ſome ſtudie. A Scholer cons his Leſſon before he repeates it, corrects his Theame before he ſheweth it. Nay, a Player will not aduenture on the Stage vntill he haue his part perfect, leſt he bee hiſſed off. What thinkeſt thou of dying? Is it a Leſſon ſo ſoone learned that a man may well come off with it at firſt ſight? Strange! we take time to make prouiſion for the buriall of the Dead, but take no care to prouide for Death it ſelfe. Theſe Blacks were not bought and made, that Coffin was not framed, yonder little Graue was not fitted on a ſudden. Nothing about Death or about the buriall of the

Dead

Dead, but requires some space, some preparation, some prouision, and doth Death it selfe require none? O miserable men, will you neuer thinke on Death, vntil Death comes and takes away your thinking? For then all your thoughts doe perish, saith the Psalmist. Thinke vpon it, I beseech you, in season. The hardest Lesson to bee learned, the worst thing to be ignorant of, is how to dye. *O what a miserable thing is it* (saith one) *not to know how to dye! To be so pained,* (saith another) *that hee cannot liue, and yet so vnprepared, that he dares not dye! to haue a whole lifes work to do, when he hath not one houres space to liue!* The neglect of looking to this while we liue, is the cause why Death comes on so many as a snare: as (among many) it did on that wicked *Cæsar Borgia*, (the wicked sonne of a worse * father) who meeting Death in that cup of Poyson which he prepared for others, cryed out that hee had armed himselfe against all casualties saue against Death, for of that he neuer dreamt or thought.

O'quàm miserum est nescire mori! Senec. tragœd.
Harrice Ser. *Samuels* Funerall.

* Pope *Alexander* the sixth. *Macchiauel. Aduersus omnia pericula me muniui præterquàm aduersus mortem, &c.*

O that men were wise! then they would consider this: and remember their latter end, and this they would doe discreetly, applying it not to others, but to themselues; they would doe it seriously, applying it not to their outward senses only but to their hearts; they would doe it timely, euen while they are yet liuing, yet enioying health and strength, For *the liuing will lay it to his heart.*

Now this Doctrine of Death, thus layd to our hearts,

Vses.

hearts, will bee profitable vnto vs for many vſes; and firſt for

I. Conſolation.

Conſolation, in the heauie caſe of the departure of our deare friends. To mourne for the Dead is not vnlawfull, yea, the houſe is therefore called *the houſe of mourning*. [m] *How can it be* (ſaith bleſſed *Auguſtine*) *that his Death ſhould not bee bitter to vs, whoſe Life was ſweet vnto vs?* But Chriſtians muſt learne to moderate their mourning, and take heed (as the Apoſtle counſelleth) that they mourn not as others that haue no hope. For why doe I ſo much mourne for them? Is it becauſe they are gone? [n] But why then doe I not reſtrayne my mourning, ſeeing, I know that I ſhall ſhortly follow and ouer-take them? It is true, they ſhall not come againe to vs, but it is certaine that wee ſhall goe (God knowes how ſoone) vnto them. Why ſhould wee ſo much lament that which is not loſt but left? Lament wee may, becauſe it is left, too much we need not, becauſe it is not loſt. No true-hearted Brother is heartily grieued, that his Brother is ſent for to the Court to be preferred by the King. Some few teares may fall as a fare-well at parting, but they are ſoone dryed vp as with this conſideration, that the King will likewiſe (ſhortly) ſend for the other and preferre him.

m *Etiam hoc quo pacto futurum eſt vt eius nobis amara mors non ſit cuius dulcis eſt vita? De Ciui. Dei, lib. 19. cap. 8. 1. Theſſ. 4. 13.*

n *Aduerſum mortis duritiam, & crudeliſſimam neceſſitatem hoc ſolatio erigimur, quòd breui viſuri ſimus eos quos dolemus abſentes. Hieron ad Theod. Tom. 1*

2. Contrition.

Secondly, it will bee profitable for Contrition. The houſe of mourning will ſhew the hauock of ſinne, and ſeeing the grieuous effect we will learne to hate and deteſt the abominable cauſe. Who ſo walkes through the field, & ſees the poore Lambs

worryed by the Mungrell, how can hee chuſe but hate the Curre that kill'd them? Who ſo enters into a faire Garden, and ſees the knots and plots fouly defaced, how doth hee blame the Bore that ſpoyled them? Who ſo comes into his neighbours houſe, and ſees the good-man murthered in his hal, and all his goods gone, how doth hee abhorre the Thiefe that robd and ſlew him? So ſeeing ſuch miſerie, ſuch mortalitie brought on Man (the faireſt Greature of God vnder Heauen) and that by ſinne, how can wee chuſe but abhorre ſinne, the cauſe of ſuch confuſion? Haſt thou knowne a man or a woman faire and comely in complexion, amiable in countenance, affable in language, accompliſhed with all indowments, and anon ſeeſt him or her dead, that louely Lambe choked, that rich houſe robbed, that faire Garden defaced; how canſt thou chuſe but hate ſin that Monſter which hath done all this miſchiefe? O ſinne, ſinne! moſt hatefull, moſt hurtfull ſin! which turneſt ſtrength into weakeneſſe, beautie into aſhes, a breathing man into a lineleſſe carcaſſe, & turneſt him (worſe then *Nabuchadnezzar* was turned) from Men to Wormes, from lightſome Houſes to the hole of Darkneſſe! This is ſinnes doing, how can it chuſe but be odious in our eyes?

Thirdly, it wil be profitable for Humilitie. What Sermon can more powerfully tread downe the pride of fleſh, then a ſermō viſibly preached on this Text, *Duſt thou art, and to duſt thou muſt returne?* Whereof who can chuſe but make that vſe which

3. Humilitie.

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the Wiſeman doth, *Why is duſt and Aſhes proud?* I would haue our Maſculine Females, our Hermophradites (in their habit,) thoſe dawbers of faces, and defacers of Gods Image, I would haue them brought into the houſe of mourning (which is as badde to them as the houſe of Bedlam) and there chained awhile to the bed of one that lyes a dying. Let them behold that bodie late ſo louely, ſo beautifull, ſo adorned, ſo perfumed, that it ſelfe perfumed the Ayre where it walked, now ſo vnpleaſant that the deareſt friends cannot indure to behold it, the face couered with a Napkin, (as if a ragge of linnen were now more pleaſing to the eye,) as much haſt as may be made to conuey it out of ſight, or as much care and skill as may be vſed to lap it in ſeare-cloth, that the ſmel therof be not offenſiue to the houſe: if any thing, ſurely this would humble them, and teach them to beſtow leſſe time, coſt and care, in painting, decking, yellowing that bodie which muſt anon be ſtripped of all by death; and make more prouiſion, better preparation againſt death that haſtens to ſtrip them.

Cartwright in Ecclesiasticum.

4. Mortification. ---*Nulla dulcedine vitæ Tangitur, inſtabiles quiſquis bene cogitat annos.* *Petrarch.* *Facilè omnia contemnit qui ſe cogitat moriturum.* *Hieron.*

Laſtly, it will be profitable to teach vs Sanctification, and that which is the infallible ſigne (or part thereof) Mortification. It will be as Wormewood on the dugge of the World, to weane vs from the deſire and loue thereof, which ſo paſſeth away: it will be a Sword to ſlay the loue of this life which is ſo vncertaine: it will be a Tutor to teach vs the art of dying, which is ſo hardly lerned. In our mirth it wil be a curbe to vs that we plunge not

not out into immodeſtie. In our feaſting it will be as a Dead mans Scull ſerued in (among ſome of the Ancients) to mind vs of our Mortalitie. Euery morning it will be to vs as King *Philips Page*, bidding vs good morrow with a *Memento te eſſe mortalem*. In all our actions it will be as *Dionyſius* his Sword ouer the head of *Damocles*, bidding vs to ſtand in awe and ſinne not. Briefly, this will plucke out the ſting of Death before it come, and make thee that thou ſhalt not be afraid to meete thine enemy in the gate, hauing thy Quiuer full of Arrowes of Comfort: and as current Money readie about thee, that when thy Creditour whom thou canſt not ſhun ſhall ſerue thee with an Execution, thou maiſt haue wherewith to free and diſcharge thy ſelfe. Thus and thus profitable will this Doctrine, that Death is the end of all men, be vnto vs, if while wee are yet liuing we be carefull to lay it to our heart.

Ego quod debeo ſoluere paratus ſum, videat fœnerator vbi me appellet. Senec.

I come now to the ſad occaſion of our comming hither this day, which telleth vs whereunto we muſt all come one day. To giue the Dead their due praiſe, is both for the glory of God, and for the benefit of the liuing. God is thereby glorified, for he who praiſeth the Saints of God, praiſeth God in his Saints, becauſe their praiſe is his. *Whatſoeuer we admire in them, we acknowledge to proceed from him, who is their Vertue while they liue, and their Life when they are dead.* The liuing likewiſe are hereby profited; for hearing others praiſed for their goodneſſe, they are incited to be good, that

—Quia quicquid in hoc miramur ab illo eſt, Vndè pijs virtus, & per quem vita ſepultis. Paulinus de B. Fœlic. Natal. 6.

Non quòd ille præmia terrena deſiderat,--ſed quòd ornamentis bonorum incitatur æmulatio, & virtus æmula alitur exemplo honoris alieni. Symmach. lib. 10. Ep. 25. Nihil in illa laudabo niſi quod proprium eſt. Hieron. ad principium Epitaph. Marcel. S. 1

they may attaine vnto the like praiſe. Something therefore I intend to ſpeake of this worthy Ladie, not becauſe ſhe needeth our earthly commendation, but becauſe the ornaments of the Godly are no ſmall incitements vnto Godlineſſe.

Exſpect not that I ſhould ſpeake of her Anceſtors, and make that the beginning of her praiſe, which is rather the praiſe of others. As Saint *Hierome* ſaid of *Marcella*, ſo I of her (who deſerued *Hierome* to commend her) *I will praiſe nothing in her but onely that which* (by the gift of God) *was proper and peculiar vnto her.* Conſider we her as a Woman, as a Wife and Matrone, and as a Chriſtian, wee ſhall find in her a patterne for thoſe of her ſex and ſort, worthy imitation.

Being a Woman ſhee was the weaker part of man, who yet is weakneſſe it ſelfe. No maruel then if ſhe had her infirmities: For *Lord, what is man?* ſaid *Dauid.* O then what is woman! Had ſhee beene free from ſinne, ſhee had freed vs from this labour, for then ſhee had beene free from Death, the reward of ſinne. Yet thus much we may ſafely ſay of her, ſhe kept her ſelfe (or rather God by his Grace kept her) from thoſe ſinnes that follow that ſexe in that eſtate, eſpecially in thoſe corrupt times; ſhee kept her ſelfe vnſpotted from the World, and the ſpots that appeared to God and her Conſcience, ſhe was careſull to wipe away by daily Prayer and Repentance.

Her particular calling, as a Wife and a Matrone, ſhe ſo well diſcharged as that ſhe hath left a preſi-

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dent vnto Wiues, eſpecially of her eſtate. A comfortable helper to her louing Huſband; and no ſmall ſupport of ſo great an Houſe for more then thirtie yeeres continuance. An eſpeciall ornament vnto Hoſpitalitie (the long-continued prayſe of that Houſe,) her courteous and affable entertaynment being able to turne euen ordinary Fare into extraordinary Cheere. No way an impediment to her Huſband in the courſe of his ciuill calling; but hauing bin ſo long the Wife of a Iuſtice of Peace, let Enuie it ſelfe accuſe her (if it can) whether euer ſhe went about to hinder him in the courſe of Iuſtice, or did euer neglect (according to her place) to helpe and encourage him in making of Peace; A bleſſed Worke, and that which baptizeth a man with the bleſſed Name of the Childe of God; in which Worke it is well knowne that hee hath bin alway moſt induſtrious, and that with very comfortable ſucceſſe. An indulgent Mother vnto her owne Children; a cheerfull Reſpecter of thoſe whom Law and Loue had made her owne Children; by her kind deportment remouing that old odious * *Epithete* of a Stepmother, and being rather a Steed-Mother vnto them. No Lyonneſſe in her Houſe nor Tyrant among her Seruants, but as carefull to bee comfortable to them when they were viſited with ſickneſſe, as expecting that they ſhould be ſeruiceable to her, when they were in health. Friendly, affable, courteous towards her Neighbours, obſeruing truly the Apoſtles precept for Humilitie, Equalling herſelfe to thoſe of lower

Mat.5.9.

* *Iniuſta nouerca.*

Rom.12.16.

eſtate, whereby ſhe gained their loue, and yet loſt nothing of her Reputation: they honouring her more for her Meekeneſſe, then others for their Greatneſſe; How could they chooſe? when as they ſaw that ſhe ſo conuerſed with them, as if ſhe had bin one of them; more conſidering that they were women, and therein Equall with her, then that her ſelfe was a Ladie, and therin aboue them. Glad when ſhe had oportunitie to doe good vnto any: making her Cloſet as an Apothecaries ſhop, for the poore Neighbours in time of their ſicknes, affording what ſhe had to ſupply their want, with more alacritie then they craued it. God hauing bleſſed her with good skill to cure or to eaſe ſore eyes, ſhe was not daintie to afford her helpe to the pooreſt, farre or neere, when they came to ſeeke it. Briefly I may ſay of her as *Iob* profeſſed of himſelfe, *She was eyes to the blind, feet to the lame, and* (as he a Father, ſo ſhe) *a Mother to the poore.* Iob 29.15,16.

Boldly I may ſpeake of her Religion and Chriſtian conuerſation, becauſe truly. That which I haue ſaid already may ſuffice to ſhew that ſhe was Peaceable, Humble, and Charitable; three moſt infallible Euidences of a true Chriſtian and ſanctified heart; eſpecially being accompanyed with a fourth, namely her deuotion towards God, & that not only in the publike place of Gods Seruice (which ſhe carefully frequented) but in priuate betweene God and her owne heart. Two houres (at the leaſt) of euery day ſhe ſequeſtred both from friends and imployments (how great ſoeuer or

how

how many they were) vnto priuate Prayer. How often hath ſhe with teares complained to my ſelfe (and to other Miniſters, of her ſpirituall wants, of her dulneſſe in hearing, forgetfulneſſe of what ſhe heard, indiſpoſition to Prayer and holy Duties? Theſe her teares, I doubt not, but God treaſured vp in his Bottle: ſure I am, they haue beene many times my comfort; for they aſſured mee that ſhee had in ſome good meaſure thoſe graces for whoſe want ſhee wept, ſeeing it is Grace that makes vs complaine of the want of Grace. But the end is the Crowne of the whole worke; and the laſt Act (if any) carrieth away the Applauſe. If the end be well, then all is well true; but this is moſt certaine, that life ſhall end well, that is well led. The men of this World make their life like an Epigram, which if it bee cloſed vp with a good ſtrayne at laſt, paſſeth for currant, how looſe ſoeuer all the Verſes were that went before. But God ſeeth not as man ſeeth; Hee looketh not ſo much to the laſt period, as to the whole courſe of our life.

Her ſicknes was ſhort and ſharpe; whether ſhe knew it ſhould be her laſt, till almoſt the laſt, that hee knowes who ſent it, and for her by it. More then once I asked her, whether ſhe dreaded death, her anſwere alway was, That if Gods will ſo were, ſhe deſired it rather. One thing is well knowne to thoſe who did attend her, that ſhee was very carefull to furniſh her ſelfe with that Armour of a Chriſtian, continuall Prayer. Euen when Death ſhooke her by the hand, yet by often (though feeble)

ble) lifting vp her hãds ſhe ſhewed the lifting vp of her hart vnto the Lord. On the Lords day (the day of Reſt) ſhe ſickned, on the Day of Reſt ſhe departed: I doubt not to pronounce her bleſſed, ſhe reſteth from her labours, her good Workes follow her, and ſhe keepeth continuall Sabbath in Heauen, bidding vs who are liuing to lay theſe things to our heart. Farewell, deare Lady, with griefe we diſmiſſe thee to thy place of ioy; here we ſhall neuer ſee thee more, our deſire is that wee may ſalute thee there. In the meane time God grant wee haue not cauſe to ſay of thee as Saint *Ierome* once did of a godly Lady, *We then moſt perceiued what we enioyed when we ceaſſed to enioy it.*

Plus ſenſimus quod habuimus, poſtquàm habere deſiuimus. Hieron. ad Pammach. Tom. 1.

Let me now conclude with you (bleſſed and beloued) with whom I began: What came you hither to ſee? a Funerall. What came you hither to heare? a Sermon. You haue heard a Funerall Sermon, and you may ſee a Sermon in the Funerall. As the Apoſtle ſaith of *Abel*, *He being dead yet ſpeaketh*, ſo may I of this religious Ladie, Shee being dead yet preacheth vnto vs a ſenſible Sermon, on the firſt part of my Text, That Death is the end of all men. Shee who not long ſithence came cheerfully vnto this place on the Lords Day (as her godly manner was) hath cauſed vs mournfully to repayre hither on this Day; ſhe who vſed to come in her Coach, is now carryed in a Coffin; ſhe who vſed to heare attentiuely & to looke ſtedfaſtly on the Preacher, is here now (ſo much of her as remayneth) but can neyther ſee nor heare the

Heb. 11. 4.

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Preacher, but in ſilence preacheth to the Preacher himſelfe, and to euerie hearer and beholder, that *this is the end of all men.* And by her owne example (which is the life of Preaching) ſhe confirmeth the Doctrine, that neither Armes, nor Scutcheons, nor greatneſſe of ſtate, nor goodlineſſe of life, nor gifts of mind, nor ſobrietie of Dyet, nor Art of Phyſicke, nor Husbands care or coſt, nor diligence of Attendants, nor Childrens teares, nor ſighes of Seruants, nor Prayers of the Church, can exempt vs from that common condition; for if they could, we had not ſeene this great and ſad Aſſembly here this day.

What remaineth now, but that as ſhe hath preached vnto vs on the former part of my Text, that *this is the end of all men*, ſo wee now beginne to preach to our ſelues on the later part, by *laying this to our heart* while we are yet *liuing*. As Phyſitians doe vſe to make Mummy of the Dead which ſerueth as a Medicine for the liuing; ſo let vs make a ſpirituall Mummy of others mortality, by turning their Death into a Medicine for our life. *Maximilian* the firſt Emperour of that name, commanded that when he was dead, his body ſhould be laid forth a while to the open view of all men, euen of the meaneſt perſon that would behold him; yeelding this reaſon, *That ſo* (ſaid he) *all men may learne by mine example, that no Diademes, no Riches, no Empires, can deliuer from Death the poſſeſſors of them.*

Francis Borgia, a great gallant in the *Spaniſh* Court,

Vt vel meo exemplo diſcant omnes, nulla diademata opes nullas, nec vlla imperia à morte eripere poſſidentem. Laurent. Beyerlink Apophth. Chriſtianor. tit. Mors.

Court, hauing beene chiefe Mourner at the Funerall of the Empreſſe, and there conſidering how ſmall a Graue did ſwallow vp Greatneſſe, Riches, Beautie, Maieſtie and all, ſaid thus at his returne, *The Death of the Empreſſe hath brought mee life*, reſoluing afterward not to truſt vnto any Greatnes in the World. God grant that this godly Ladies death may be a meanes to bring vs all vnto life, by ſhewing vs the frailtie of this life, the vanitie of the things of this life, the ineuitable neceſſitie of Death, that being prepared for the firſt Death which is ineuitable, we may be exempted from the ſecond Death which is intolerable; and that after this fraile and ſhort life which is euer waſting, we may attaine vnto that life which is euerlaſting, through the Mercies of God, and the Merits of him who is the Way, the Truth and the Life, To whom bee Praiſe, Glorie, and Honour, now and for euer.

Amen.

Auguſtæ mors mihi vitam attulit. Id ibid.

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FINIS.